EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • SEPTEMBER 2, 1970 VOLUME 4, NUMBER 34 • 15 CENTS

Action group seeks talk with mayor

The Chinese arrived in San Francisco in 1848. In those 122 years there has never been a Chinese on the Board of Education or the Board of supervisors. The Chinese for Affirmative Action thinks it is time there should be. It has asked Mayor Alioto to set up a meeting to discuss the matter.

"The latest census shows that there are at least 70,000, or ten per cent, Chinese in San Francisco," said Ling-chi Wang, CAA co-chairman.

"Yet there has never been a Chinese to sit on either board."

Wang acknowledged, however, that great numbers of the 70,000 aren't registered voters. The actual registration is too small to challenge the political muscle of the Irish community here.

"According to the traditional quota system," Wang told newsmen, "the Mayor is expected to appoint an Irish to the Board of Supervisors, and a male Catholic labor leader to the Board of Education.

"This century-old quota system is racist and not reflective of the needs of the population. We call upon the Mayor to reject this outdated system and to act in the interest of equal and fair representation."

Alioto's reply is that he promises to appoint a Chinese supervisor if the right opening occurs—and he also stresses that all eleven supervisors represent all San Franciscans, Chinese as well as other ethnic groups.

Wang contends that the movement of Chinese families to the Richmond and Sunset Districts is creating a new young Chinese leadership and political awareness.

But this new leadership and awareness isn't strong enough at this time to change the Mayor's mind on a Chinese supervisor right now.

Culture and Trade Center: An architect's drawing shows the the walkway which will bridge Kearny Street.

Holiday Inn, community in harmony

By L. Ling-chi Wang

The long-awaited meeting between Holiday Inn management and representatives of the Chinese community finally took place unexpectedly in the form of a conference with the Chinese language press on August 31st at the Civic Center Holiday Inn.

After months of frustrated attempts to set up a meeting to discuss the employment opportunities in the Chinatown Holiday Inn, the meeting, accompanied by a lavish lunch, turned out to be cordial and productive. The meeting opens the way for Innkeeper Mark Novak, manager of the Chinatown Inn, to discuss employment priorities and procedures with designated official representatives from Chinatown/North Beach Human Resources Development Center (HRD), Chinese for Affirmative Action (CAA), and San Francisco Human Rights Commission (HRC).

There was some confusion at the beginning of the press conference because of unexpected pickets set up by Bartenders and Cooks Union Local 823 of Hayward, protesting "unfair" labor practices at Holiday Inn at Livermore, California. Otherwise, the conference went as planned.

—Continued on page 4

TSI seeks new paths to good English

by CARL C. CHAN

Ever tried fighting a war on a shoestring? That's what a voluntary San Francisco organization has been doing this summer in its low-budget battle to free immigrant Chinese children from ignorance of English.

A generation ago the method was simple, if not really a solution to the problem: Children caught speaking Chinese in the classroom or in the yard of public school were punished. Today such negative measures have been abandoned, and the solutions are much more complex.

The accelerated rate of Chinese immigration in the past decade has greatly magnified the problem here. Once, American-born friends and a few remedial English classes would provide enough English to get immigrant students through school. But now there are many to whom learning English is a formidable task, hardly worth the effort. Most of them may *never* be able to communicate adequately in this language.

The schools have tried to cope with the problem, setting up ESL and bilingual classes, but results have been less than satisfactory. The schools cannot handle the problem alone.

The Chinatown-North Beach Tutorial Service, Inc. (TSI), was formed last fall to help solve the problem. An amalgamation of several tutorial-type programs, TSI intends to provide comprehensive tutorial services to the Chinatown-North Beach area by unified planning and efficient use of manpower and material resources.

TSI's attack on the language barrier this summer consisted of three English as a second language (ESL) programs and supplementary Saturday activities for each group of students.

—Continued on Page 6

New doors open for LA Chinese

A revolution is taking place in the Los Angeles Chinatown. It is a quiet revolution, perhaps not exactly a "revolution," but no other word in the English language can fully descibe the impact of what the Asian-American Tutorial Project (AATP) has initiated here in Los Angeles.

Less than two years ago the AATP, a student-run organization, began serving the Asian-American community in the neglected area of mastering of the English language. This volunteer group of college students developed a tutorial project in the Los Angeles Chinatown to assist children and adults in the learning of English. In that period, AATP expanded to include three colleges and two universities in the L.A. area (Cal State at Los Anglees, Los Angeles City College, Immaculate Heart, UCLA, and USC). In addition to language classes the program provided field trips and other diversions for the youth of Chinatown.

The AATP program during the academic year, limited by funds and by the amount of time students can volunteer, was only able to operate on a limited scale, according to Richard Fong, AATP Occupation-Employment Research Chairman. But since the beginning of summer, the AATP has intensified its efforts with the initiation of *Operation Chinatown*. With funds from the Economic Youth Opportunities Agency (EYOA), the AATP has expanded to incorporate the services of 7 ESL (English as a Second Language) instructors, 19 college students, 65 Neighborhood Youth Corps high school workers, and 40 volunteer tutors.

Operation Chinatown launched a full scale effort to help the people of Chinatown to adjust socially and economically to American society. Its two major areas of concern deal with the roots of the problem of earning a decent living: insufficient knowledge of English and ignorance as to where and how to seek better jobs.

To help alleviate these problems, the project has two programs designed to provide keys to several previously closed doors:

- English as a Second Language Classes: English classes conducted by qualified teachers and assisted by Chinese-speaking tutors. Enrollment for these classes had already exceeded 200 students.
- The Occupational-Employment Research and Counseling Center which has already initiated a program of extensive research into occupational and employment opportunities that people with a limited proficiency in English can qualify for. The information from this research will be made available to the community through group meetings and individual counseling sessions.

In addition to these aspects of the project, a child care center was established to free parents to attend classes and a summer recreation program organized to give youngsters a chance to participate in supervised recreation and field trips, including a ten-day summer camp session in the San Bernardino Mountains. Further, a study of the sociological and cultural patterns and problems of Chinatown is being conducted under the direction of the Cal State L.A. Anthropology Department.

"The success of this project," Fong said "will depend upon the interaction of the people within the project and the people of the community. Thus far, the attitude of the people in the project has been characterized by sincerity and willingness to work. Likewise, the receptiveness and support shown by the Chinese community has also been good.

"Although *Operation Chinatown* has been in operation for only two weeks, it has shown many indications of becoming an important 'stepping stone' in the development and integration of the Chinese community into the American society."

EAST WEST 西東

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EDITORIAL

Voter registration

In a democracy, the power of the people lies in the ballot box. Meaning, vote the rascals out. Or vote for lower taxes (this is a joke). But it is no joke that one of the reasons the Chinese are not taken seriously at City Hall is that we lack muscles at the polls.

An early count of the 1970 Census (not yet official) indicates that the Chinese population in San Francisco has climbed to more than 70,000, roughly 10 per cent of the city's population.

No one is sure how many registered voters of Chinese descent there are in San Francisco, but the number has been estimated at 8,000. To some this figure may seem respectable in light of the fact that three years ago there were only 4,000. But a realist must see that many Chinese eligible to vote are not registered.

Shy of "poll-power" the Chinese community leaves itself open to discrimination and tokenism in the appointment of city officials and allotment of city funds.

We've been in this city for more than a hundred years, and what do we have to show? We have two Chinese-Americans sitting on the Municipal bench; one each in Social Service and Housing and Human Rights Commissions. We have a Chinese Deputy City Attorney, another as an Assistant District Attorney, and a third as an Assistant Public Defender. This makes a total of eight Chinese Americans serving the city in public office. Perhaps we should include the two policemen and one fireman. This is still less than a dozen.

To change this, Chinatown civic organizations—such as the Chinese Democratic Club, which has set up a stand in front of the San Francisco Federal Savings and Loan office—have begun a drive to register voters in Chinatown.

The deadline for registration to vote in the November 3rd general election is September 10th. The eight days remaining in the registration period is particularly importane to millions of citizens who have not previously been allowed to vote: young people reaching voting age and others who are not literate in English.

This spring, the Supreme Court struck down the provisions which require that a voter be able to read the constitution in English. The court held that the only requirement should be the ability to read and write in some language. This is of great significance to the many ethnic minorities in the Bay Area.

We urge all eligible voters to register. If you need help or have questions, make a simple telephone call to your local registrar of voters.

Remember, the voice of the people must make itself heard in the ballot box.

Letters to the Editor

Culture Center

East/West:

I would like to correct a confusion in regard to our name. The Chinese Culture Center is a non-profit community organization governed by the Chinese Culture Foundation. It will be housed on one floor in the Chinese Culture and Trade Center building on Kearny Street.

Other groups will be housed in the same building. These include: the Holiday Inn, a garage concession, etc. The building itself is owned by Justice Enterprises, who contracted Cahill for the construction.

There often has been confusion in his matter. For instance, in the August 5, 1970 issue of your paper, the headline for the article by Ling-chi Wang on Holiday Inn was "Chinese Culture Center: No Jobs Yet." This is obviously a mistake. As an organization, the Chinese Culture Center has nothing to do with Holiday Inn.

Again, in your August 26, 1970 issue, your subtitle on page 6 for the article by Ken Wong — entitled "Cultural Meeting a Puzzle" is "Trade Center." This, again, is a mistake. There is no trade in the Chinese Culture Center.

We would appreciate very much if you could straighten this out. Ours is a totally new project. Enormous efforts are required to build it. It does a lot of damage to our public image when problems of other organizations become associated with us through mistaken identification.

Thank you for your kind attention.

Sincerely yours,
William D. Y. Wu
Executive Director

"Revolution" now!

I am getting sick and tired of your continuous re-write of the same articles over and over again. Examples, the Galileo principal issue, the Census, KGO editorials, and etc. Your editorial judgment is even worse. Your latest boo-boo is of course the August 5 article "Chinese Cultural Center: No Jobs Yet." Man, you've committed a cardinal sin by declaring the innocent (Holiday Inn) guilty before the trial is over! That's bad taste .That's not what the *Number One* yellow civil rights journal in all the 50 states should do.

We want NEWS! Print something more daring, more sensational and more *Revolutionary*. Bring back Frank Chin (the Chinaman) and Alex Hing (the Red Guard). These two are the best thinkers I've ever read.

Get with it!

Best regards,
Jay Fong

(We thank you for the "number one" tag but protest that unless community needs are aired — loudly — construction trades, hotels, and the entire business complex will continue to ignore the Chinese. And we weren't aware that there was any "trial" of Holiday Inn underway. — E/W)

East/West:

I am a Californian, a San Franciscan, and a Democrat. I have always been proud of my state and city, and I have generally found political party tolerable. Even though California has fallen to inexperienced, upstart right-wing I won't move to Canada or Greenland. I won't necessarily like, even tolerate Reagan, or the situation his election will create; however, I love California and don't want to desert it.

I don't think anyone should desert this state now, in a period of ferment. We know what Ronald stands for — and what he opposes — and we can best oppose it here. You don't win a fight by running away from it, and you don't right state of extremist governor by running of to Tasmania and leaving the kooks to destroy the state with legislation, judicial decision, and demagoguery.

I chose to stay and fight. I urge my fellow young people, so many of whom are giving up, running away, to do the same.

My advocacy has to be non-political now: I support California and only California.

Thank you,
Cynthia W

Side note:

If you live outside San Francisco, we're interested in news about your Asian community. For those in larger cities, we're interested in regular correspondents. If you're interested, send a note — or your first story — to us at 758 Commercial St., San Francisco, 94108.

MOVING?

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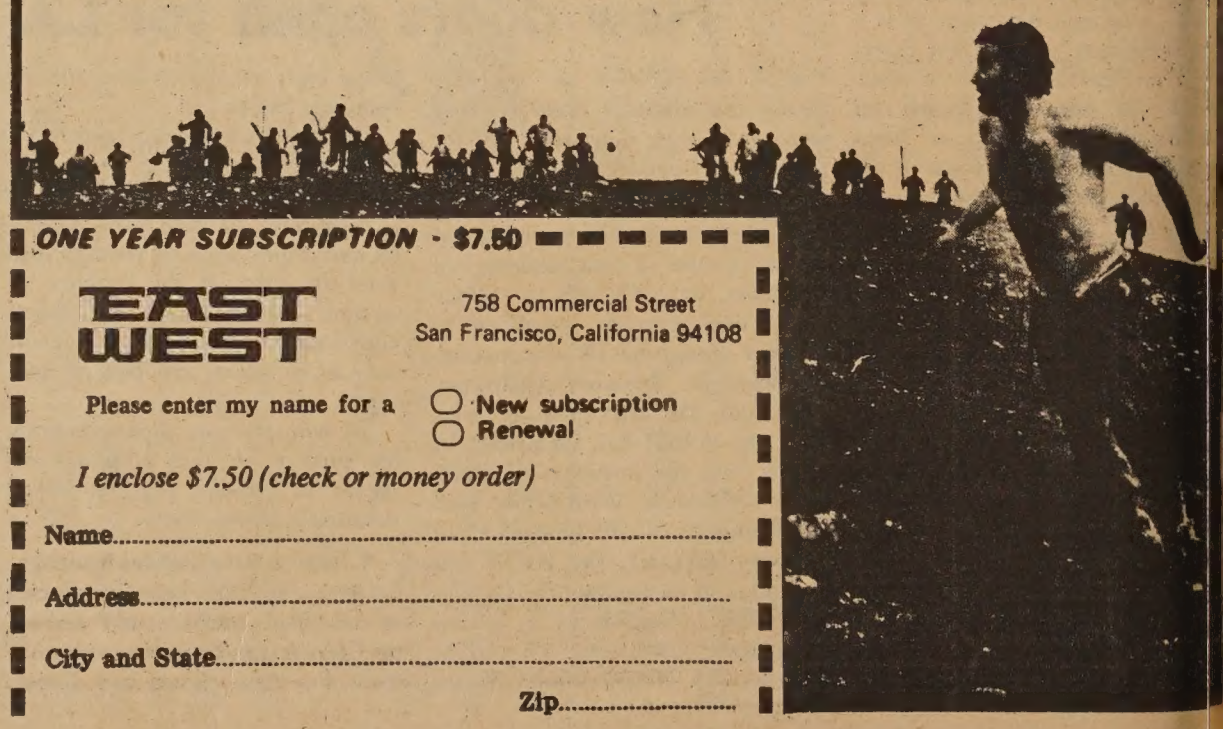

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MANNY & THE CELESTIAL 5

MAN IN MOTION

By Manchester Fu

ewspaper writing is written in a hurry to be read in a ry. Good afternoon. The time is 4:15. Smoke is curling of the Underwood as our two middle fingers race over typewriter's keys, clickety-clack. We're trying to wrap up ay's space filler in a hurry so we can hitch a ride to Ber- y where Doubleday is hosting a party for writers that eared in "19 Necromancers from Now", an anthology riginal American writing, just published. Frank Chin, of the country's top Chinese -American writer, has a y in it. A chapter from his novel, "A Chinese Lady ". . .

nd speaking of Berkeley, photographer Kem Lee's chest expanded a couple of inches a couple of weeks ago. s is known in the trade as late news. Real late. No one us anything until it's a month old.) We don't mean has been taking Charles Atlas course in muscle build- We once knew a guy with a 50-inch chest. And he had -inch belt to prove it.

em squired Marion Lee, the current Miss Chinatown , around the U.C. campus and capped the tour with a heon at his Golden Pacific restaurant in El Cerrito. Mar- showed him how to concoct a drink called, "Five Co- d Clouds" which comes in five layers of green, blue, red, le and yellow separated by shaved ice. You can order the Golden Pacific. Or if you want to try it at home, five packs of Kool Aid in assorted colors, some ice s and start shaving.

Marion not only looks good but she has a good head igures. Like having a built-in abacus, she is an expert on ice and seeks a business career and would like to head poration of her own. She has on-the-job training as ent body treasurer at the University of Hawaii where oped with a $150,000 budget. And that's a lot of coco- to balance. Like trimming the tassels off the boots of drum majorettes and pom-pom girls and saving thousand llars.

rion's father is Kenneth K. L. Lee who is serving his nd term in the Hawaiian State Legislature in the House epresentatives. Mother is a social worker. Marion is oldest of five children.

e 22-year-old Miss Lee has a B.A. in Business Ad and rking for an M.A. while working full time for a land opment firm which doesn't leave her with much free . But she finds time to go out with the boys. There is no dy; she goes out with different fellows, she said. So guys in the islands pay heed. And good luck.

e have never met Marion. All we know about her is we had read in the Berkeley Gazette.

EAMBOAT ROUND THE BEND: Sacramento attorney frey Wong heads a group called 'Riverboat's Comin' which is trying to get the old Delta King back on its The old sternwheeler is rotting on the sacramento Ri- ied to a dock 12 blocks west of hte Capitol.

its heydays from 1927-1942, the King used to make y 12-hour overnight run from Sacramento to San Fran- The group raised $10,000 with parties, tours and g "Save the King" bumper strips. However, they're federal court fighting over ownership. It will take ,000 to get the King into shape for traveling. The pre- owner stripped the boat of its machinery.

e King's sister ship, the Delta Queen, is still tripping down the Ohio out of Cincinnati. . .

ETS THREE: Any Chinese poets floating around? Al s is looking for three Chinese poets to take part at the Festival coming up on September 24-27. If you have poems and want to read here is your chance. Call him 1-3740 Thursdays and Fridays after 8 p.m.

THE PAGE 3 PHOTO

Summer days . . . soon will be school days.

dennis wong

SF youths in Utah for Summer

Special to East/West

MT. PLEASANT, Utah — For a second year 'The Sentinels" from San Francisco Chinatown's Cameron House have travelled to Utah to work on several construction and renovating projects on the Wasatch Academy campus. The working campers put in full days constructing sidewalks and painting the school house in Mt. Pleasant.

Although their evenings were spent swimming, playing basketball in the Academy's new gym or picnicing in the mountains, the boys were primarily in Utah to work, and neither the altitude nor the unaccustomed heat kept them from equalling the impressive work record set by last year's Sentinels.

The boys form a year-round club under Sherman Lum's direction and among other things enjoy playing rock music together. Last year they were asked to play during the intermission at a dance they attended while in Salt Lake City and by popular request continued to play for two hours.

Cameron House and Wasatch Academy are sister institutions, both operated by the Board of National Missions of the United Presbyterian Church, USA. The former serves an urban Chinese population while Wasatch is a boarding high school for students from all over the world. An exchange student program has kept the young people in touch with each other and the work camp grew out of this friendship and concern.

The San Francisco boys visited Grand Canyon in Arizona and Bryce Canyon on their way to Mt. Pleasant.

More aliens, but too few naturalized

NEW YORK — The number of aliens in the United States has steadily increased in recent years while the number of immigrants being naturalized has steadily declined, the American Council for Nationalities Service here announced after reviewing the annual report of the Immigration and Naturalization Service for the fiscal period ending June 30, 1969.

More than 4 million (4,002,668) aliens reported their addresses in 1969, the highest in over 25 years.

Less than 100,000 immigrants admitted for permanent residence (98,709) were naturalized in 1969 — the lowest number in 15 years. Most of them (73,489) were naturalized under the general provision of the law which requires continuous permanent residence in the U.S. for five years.

A fact that may be reassuring to those who fear that naturalization is a difficult process is the relatively small number of petitions denied, withdrawn or not processed — altogether 2,043. Of these only 306 were for insufficient knowledge of English, 212 for insufficient knowledge of U.S. history and government.

Stockton medic reappointed to park post

STOCKTON — Dr. Dora Ames Lee, the only woman ever to serve on the Metropolitan Parks and Recreation Commission, has been reappointed to another two-year term by the City Council.

Dr. Lee, a physician who was first appointed to the commission in 1957, has been active in the local Chinese community, the San Joaquin Medical Society and numerous city, county and church groups.

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CHINESE WORD-A-DAY

BY GORDON LEW

The Chinese word "ruler" is used for "foot." (The ruler here has no reference to a king.) "One ruler" is one foot. "Three rulers" are three feet, etc. This word "foot" in Chinese is only used for measurement, never used to mean legs. So if you go for legs you are barking up the wrong calf.

Look closer and you'll find the word "man" in "ruler." The word "ruler" itself looks exactly like a man holding up a ruler. You can see the man's body, feet, hands — everything except the smile. (Look still closer and maybe you'll be able to find the smile too, who knows?)

The Chinese ruler has ten inches, but the Chinese seldom use the old standard of measurement anymore. The younger generation is using the metric system or the English foot.

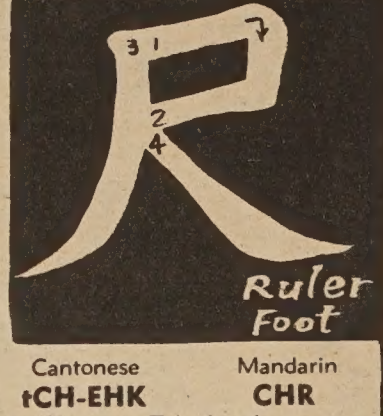
When the Chinese want to express the concept "measurement," guess what words they would use. "Foot - inch." Yes, just as simple as that.

There was a man who measured his own foot before going out to shop for a pair of shoes. After being shown several pairs of shoes the man suddenly remembered that he had forgotten to bring the piece of paper with his measurements on it. So he hurried home to get it. When he returned the store had already closed for the day."

"Why didn't you just try the shoes on?" asked a friend.

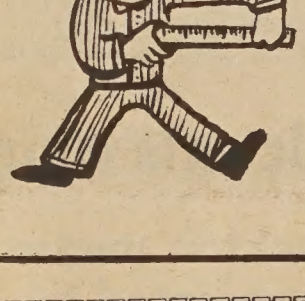
"Oh, you see," he replied softly. "I would rather trust the measurements than place any confidence in my feet."

No wonder many guys who would only trust in measurements end up marrying the wrong gals. You've got to admit that quantity does not mean quality. If this is so, then everyone would marry a shapely hippopotamus.



Cantonese **tCH-EHK** Mandarin **CHR**

tCH as in Tchaikovsky (the composer)



Harmony

Continued from Page One

As expected, John W. Gorny, in charge of all Holiday Inns in the western states, including Hawaii, was in full control of the conference and spoke authoritatively for Holiday Inn management. After apologizing for a heavy schedule which has prevented him from meeting with the Chinese community earlier, he recounted Holiday Inn's record of hiring minority peoples and commitment to work with various communities throughout the United States and all over the world.

Addressing himself to one of the concerns expressed by the Chinese community, Gorny said, "We have no intention of having all Chinese dishwashers and a Caucasian management." He assured the Chinese press, "We intend to work with the Chinese community as closely as possible and we will keep our promises."

Following Gorny's remarks, questions on the employment opportunities at the Chinatown Inn were raised. Gorny was asked to express his views on the following concerns of the Chinese community:

- All referrals will be made through the HRD office in Chinatown.
- Priorities for entry level jobs will be for unemployed residents of the Chinatown-North Beach area.
- Priorities for skilled jobs requiring experience will be given to those underemployed workers who reside in the Chinatown-North Beach area.
- Residents of the Chinatown-North Beach area will be hired in jobs at all levels—not just at the entry level.
- If Chinese workers are transferred from other Holiday Inn locations, other Chinese will be hired to replace them.
- A training program will be instituted so that qualified workers who lack English ability will be hired.

These concerns were agreed upon by the HRC, HRD, CAA, EDA, English Language Center, Newcomers' Service Center, Chinese Culture Foundation, Justice Enterprises, Redevelopment Agency and Youth for Service at a meeting on July 27th. Some of the six issues were discussed by various agencies in a series of meetings earlier this year. Gorny agreed, in principle, to all the above stated guidelines and authorized Novak to work out the recruitment and hiring procedures with the three designated agencies.

To date, three out of four assistants to Novak, all Chinese, have been hired. HRD record shows that about 800 persons have signed up to apply for jobs at Holiday Inn. HRD expects to do extensive screening prior to making any referrals to Novak.

According to Gorny, Chinatown Inn will hire between 150 and 175 persons, many of whom will be chambermaids (one for every 15 rooms).

The Inn is scheduled to open in the first week of November.

The hotel will have 575 rooms with a rooftop swimming pool and garden, "China Cup" Coffee Shop, "Eight Immortals" Dining Room, "Golden Coin" and "Eight Immortals" Lounges. A 470-car garage is expected to open by October. The Chinese Culture Center on the third floor will be opened in the spring of 1971.

Representing Holiday Inn at the conference were John W. Gorny, Mark Novak, David Hollands, director of sales; Johnsye Jonas, sales representative; and Gene Bastrom, project coordinator.

In addition, Harold L. Moose Jr., president of Justice Enterprises, Inc., the developer and owner of the Culture Center building; Charles H. Slutzkin, project manager of Justice; Mal Ury of the S.F. Redevelopment Agency, J. K. Choy, president of the Chinese Culture Foundation; Lansing Kwok, president of the Chinese Chamber of Commerce, were invited as guests. Five of a total of eight Chinese language newspapers were represented.

Oaklander kille in van mishap

OAKLAND — Yip Sik-ling was crushed to death by his which overturned in a collision another van at Eighth and Cl streets last week.

Yip, 2303 Park Blvd., wa employee of Safeway Stores.

Police said his van was n bound on Chester, appar stopped at a stop sign, then across the intersection and wa broadside by the other van.

The second van, driven by Chi-man, 33, of 1607 Buena Berkeley, was westbound on E Street. Neither he nor two p sengers in his van were hurt.

Chinatown hosts Little League team

Chinatown will honor the Tigers, the Far East's repre tives to the Little League championship, when the tea rives from the tournament San Francisco Internationa port tomorrow at six p.m.

The little Leaguers will ri motorcade to Chinatown, they will be feted by the munity at a Sun Hung Heun quet at 7:30 p.m.

The reception is hosted b Chinese Six Co., the Chinese ber of Commerce, the Communist League and the mintang Party.

The Tigers failed in their win the Little League world for the Far East. The Asian held the title the past three Japanese teams won the chan ship in 1967 and 1968. The Cl Dragons from Taichung, Ta won last year.

The Tigers were forced contention in the first game they dropped a 3-2 heartbrea Chinandega from Nicaragu Latin-American boys score winning run with three bunts

The Tigers loaded the bag in the last inning but could only once.

35th annual Chinese net tourney on

Once again it's time for th tional Chinese Championship 35th annual tournament spo by the Chinese Tennis Clu be played this week, conc over the Labor Day weeken

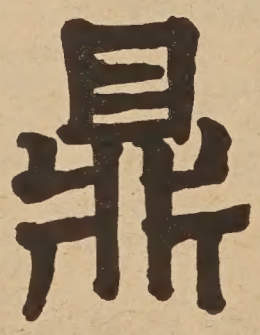
Defending men's champi Louie has not entered. Ear the year he married Judy and they are observing the C newlywed's tradition of his mother in Hong Kong.

His absence creates a wid chase involving a half doze lege players. San Jose State Young and Bob Locke of may rate a small edge.

Mercelyn Louie is expec maintain her hold on the w championship. She comes fine tour of the Eastern circu included a semifinal berth National Girls Championsh Philadelphia.

For the first time there a special division for junior

TING, The Caldron



Ting/The Caldron explores what it means to be Chinese in the United States. Sections include history and commentary, poetry in calligraphy and translation, art in the form of paintings and photographs, and an article on Tai Chi Chuan.

Edited by Glide's Nick Harvey, *Ting/The Caldron* reveals the tensions of a culture caught between two worlds, a culture with a unique identity unsuspected by the parent city, and just being discovered by its own people.

Contributors are: Choy Kam-Man, William T. R. Chung, Loni Ding, Christa Fleischmann, Madeline Fu, Paul Pei-Jen Hau, Kai-Yu Hsu, Kem Lee, Ruby Lee, Lorna Logan, Chin-San Long, Irene Poon, Kenneth Rexroth, Gary Snyder, Lily Tom, Tseng Ta-Yu, L. Ling-Chi Wang, J. Feisheng Wong, Lui-Sang Wong, Nanying Stella Wong, and Victor Wong.

The 112 page book is illustrated in black and white, and is 6¾ X 7¾ inches. **$3.50** each.

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China reinterprets Buddhism —part ii

By Yang Ming-che

Why does Buddhism have no doctrine of im-
tality.—"The questioner said: The Taoists say that
, Shun, the Duke of Chou and Confucius and his
iisciples did not die but became immortals. The
dhists say that men must all die and that none can
ɔe. What does this mean?

"Mou Tzu said: Talk of immortality is superstiand unfounded; it is not the word of the sages. Tzu says, 'Even Heaven and earth cannot be al. How much the less can man!' Confucius 'The wise man leaves the world but humanity and piety last forever.' I have observed the six arts examined the commentaries and records. Accordo them, Yao died, Shun had his death place at Ts'ang-wu, Yu has his tomb on K'uai-chi, Po-i and ch'i have their grave in Shou-yang. King Wen died e he could chastise Chou, King Wu died without ng for King Ch'eng to grow up. We read of the of Chou that he was reburied, and Confucius ned of two pillars shortly before his death. As for isciples of Confucius, Po-yu died before his father; u Lu it is said that the flesh was chopped up and ed. Of the fatal illness of Po-niu, the Master said, ust be fate,' while of Tseng Shen we read that he his feet before death. And of Yen Yuan the er said, 'Unfortunately, he was short-lived and ed him to a bud that never bloomed'. All of these s are clearly recorded in the Classics; they are the ute words of the sages. I make the Classics and ommentaries my authority and find my proof in orld of men. To speak of immortality, is this not it error?"

◇ ◇ ◇

uddhist monks knelt at religious ceremonies but kings and emperors. At first this was of little uence. Only a few monks were likely to meet peror and they might be excused from prostrating lves because they were foreigners with other s. But as Chinese took over as Buddhist clerics, inclination to bow down to temporal authority e serious. Huan Hsuan (369-404), who had rarily usurped the throne, referred the problem to an, one of the outstanding monks of the time, decision. Hui-yuan replied that while Buddhist were obliged to acknowledge their loyalty and t for the sovereign in the usual ways, the Budlergy had removed itself from the life and the of ordinary men and therefore should not be d to make the usual obeisance. Huan Hsuan ac the argument and decreed that monks did not bow to the emperor. Hui-yuan then composed ise on the subject. These are excerpts:

uddhism in the household.—"If one examines ad essentials of what the teachings of Buddha , one will see that they distinguish between those ave the household life and those who remain in ose who remain within the household life and who leave it are, in all, of four kinds. In prop the doctrine and reaching the beings, their ment is equal to that of emperors and kings, ansfiguring effect greater than that of the way ernment. When it comes to affecting members lightening the times, there is no age that is t them. But, as chance has it, they sometimes n and sometimes conceal themselves, retiring or their appearance as the faith diminishes or s.

Those who revere the Buddhist laws but remain r homes are subjects who are obedient to the rming powers (of temporal rulers). Their feelve not changed from the customary, and their of conduct conforms to the secular world. ore, this way of life includes the affection of kinship and the proprieties of obedience to ty. Decorum and reverence have their basis herein, and thus they form the basis of the doctrine. That on which they are based has its merit in the past. Thus, on the basis of intimacy it teaches love, and causes the people to appreciate natural kindness; on the basis of austerity it teaches veneration, and causes the people to understand natural respect. The achievement of these two effects derives from an invisible cause. Since the cause is not in the present, one must trace it to its source. Therefore the doctrine makes a punishment of sinful karma, causing one to be fearful and thus circumspect; it makes a reward of the heavenly palaces, causing one to be joyous and then to act. These are the retributions that follow like shadows and echoes, and that are clearly stated in the doctrine. Thus obedience is made the common rule and the natural way is not changed.

"Hence one may not benefit by the ruler's virtue and neglect propriety, bask in his kindness and cast aside due respect. Therefore they who rejoice in the ways of Shakya invariably first serve their parents and respect their lords. They who change their way of life and throw away their hair ornaments must always await their parents' command, then act accordingly. If their lords and parents have doubts, then they retire, inquire of their wishes and wait until the lords and parents are enlightened. This, then, is how the teaching of Buddha honors life-giving and assists transformation in the way of government."

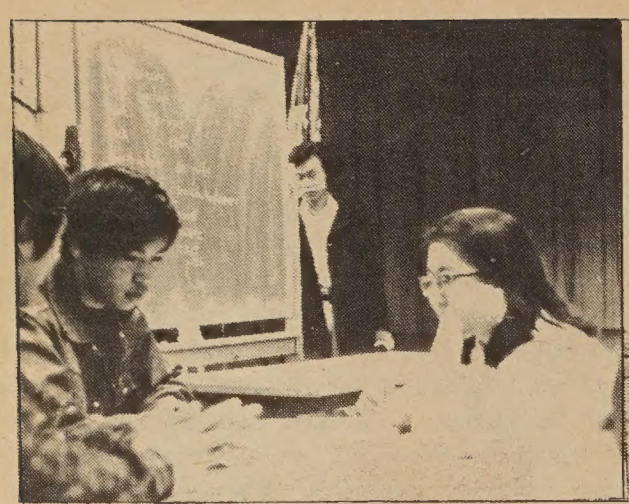
◇ ◇ ◇

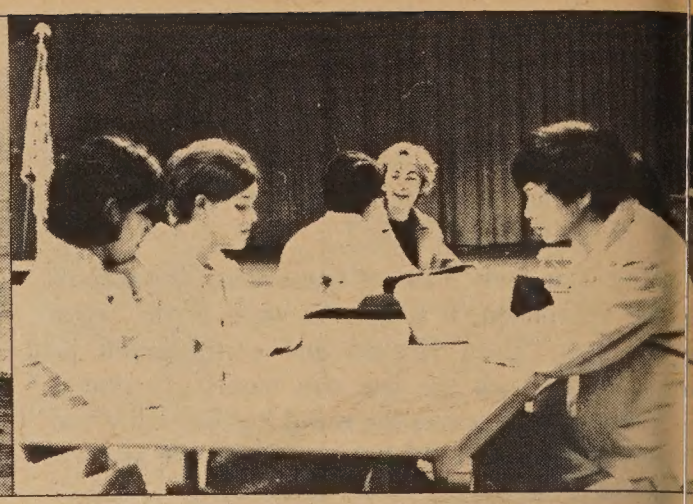
When the physical form is exhausted, the spirit does not perish. (As already indicated, early Buddhism denied the soul. But the Chinese did not accept this. Their own religious beliefs were to the contrary. Besides, Buddhism preaches reincarnation, and to the pragmatic Chinese this was not possible without a soul. Some Chinese took an opposite view, however, including Confucian rationalists and naturalistic Taoists.) "Question: The receipt of spirit is limited to one life. When the life is exhausted, the breath evaporates and it is the same as nothing. The spirit, though it is more subtle than matter, is still a transformed manifestation of the yin and yang. When they have been transformed there is life; when they are transformed again there is death. When they come together there is a beginning; when they disperse there is an end. If one reasons from this, one must know that the spirit and the body are transformed together and that originally they are the same line. The subtle and the gross are one breath, and from beginning to end, they have the same abode. While the abode is whole, the breath comes together and there is a spirit; when the abode crumbles, the breath disperses and the light goes out. When it disperses, it returns what it has received to the Great Origin. When it has perished, it returns to a state of nothingness. Return and termination are natural destinies. Who could create them? Also, the spirit resides in the body as fire is in the wood. While the body lives the spirit exists, but when the body crumbles the spirit must perish. When the body departs the soul disperses and has no dwelling. When the tree rots the fire dies out and has nothing to attach to. That is the principle. Even if the matter of sameness and difference were obscure and difficult to clarify, the doctrine of being and nonbeing must rest in coming together and dispersion. Coming together and dispersion is the general term for the change of the breath; it is the birth and death of the myriad changes.

"Answer: What is the spirit? It is subtlety that has reached the extreme and become immaterial. The extreme of subtlety cannot be charted by the trigrams and explanations (of the *Book of Changes*). Therefore, the sage calls it 'more subtle than matter' and so names it.

"The spirit is in perfect accord and has no creator; it is subtle to the extreme and has no name. In response to beings it moves, borrowing an individual lot (the life of an individual person) it acts. It responds to things but it is not a thing; therefore, though the things may change, it does not perish. It borrows a lot in life but it is not itself that lot; therefore, though the lot be run out, it does not end. Having feelings, it can respond to things; having intelligence, it can be found in allotted destinies. There are subtle and gross destinies and therefore the nature of each is different. There are bright and dull intellects and therefore their understand is not always the same. If one reasons from this, then one knows that change is felt by the feelings, and that the spirit is transmitted through change. Feelings are the mother of change, and the spirit is the root of the feelings. The feelings have a way of uniting with physical things, and the spirit has the power of moving imperceptibly. But a person of penetrating perception returns to the Source, while one who is lost in the principle merely runs after physical things (meaing that the enlightened attain Nirvana and the nonenlightened endure endless reincarnation).

"Feelings and things possessing a destined lot and the changes they occasion have no bounds. Causes and conditions closely interlock and imperceptibly transmit and transfer. Were it not for those of penetrating vision, who would know of their transformations and who would know of their coming together? I beg leave to prove it for your sake, my worthy opponent, by recourse to fact. The passage of fire to firewood is like the passage of the soul to the body. The passage of fire to different firewood is like the passage of the soul to a new body. If the former firewood is not the latter firewood, then we know that the way in which the finger exhausts its duty is past comprehension. (This is reference to the statement in *Chuang Tzu* that: 'If the finger fulfills its duty in adding firewood, then the transmission of the fire knows no exhaustion.' This is interpreted to mean that the soul is like the fire, moving from one body to another.) If the former body is not the latter body, then one understands that the interaction of the feelings and the individual destiny is profound. The person in error, seeing the body wither in one life, thinks that the spirit and the feelings perish with it. It is as if one were to see the fire die out in one piece of wood and say that all fire had been exhausted for all time."





TSI tutors and students together: Mixing language learning with language using.

TSI

—Continued from Page 1

TSI's three programs this summer have been designed to help school-aged children with conversational (as opposed to written) English. One program was for elementary school children and another for junior and senior high schoolers. The third was also for junior and senior high schoolers, but with an experimental format. The classes, which ran July 7 to August 29, met at various Chinatown schools and churches two or three hours twice a week and on Saturday for activity sessions and all day field trips.

Altogether, there were 85 tutors and 140 students. The average tutor was Chinese, female, and a high school or college student, but there were also several non-Chinese and many men.

The students were all Chinese who have been in the United States less than a year. They were not all from Hong Kong, however. Some spoke dialects other than Cantonese and others who came from Latin America and Cuba, spoke Spanish. There were even several Chinese from Burma.

The regular high school program was the least structured and most individualized, each tutor having only one or two tutees. Thus, the tutor was able to tailor activities to the needs of each student. Activities of interest to the tutees were substituted for formal lessons in order to stimulate the student's motivation to learn English. Photography or cooking for instance, were used as vehicles for conversation exercises. The informality of the method is exemplified by the tutors. Many tutors held sessions in their own homes where one young tutor found a scrabble game to be highly educational.

The elementary program, on the other hand, was most structured of the three. Teams of three to six tutors worked with groups of six to twelve tutees, drilling them each session with short oral and aural lessons. Other activities, such as drawing and story telling were offered, and students were encouraged to participate, whether in Chinese or English.

The Saturday activities sessions, while not a mandatory part of the ESL programs, were very important in developing a friendly tutor-tutee relationship to make regular sessions more effective. Among the activities were field trips to Angel Island, Pt. Reyes, and Marine World. The Saturday field trips, have not, however precluded field trips taken during the regular sessions, especially for the elementary program, included the Zoo, Steinhart Aquarium, the Exploratorium, and the Chinese Historical Society Museum.

* * *

The thrust of the programs was sometimes misunderstood. One parent was upset because his child "wasn't learning anything," that is, doing vocabulary and grammatical drills the whole session. Agatha Quon, an elementary program tutor said, "It's so hard to keep their attention. And when we get to the lesson, all they want to do is play!" Therefore, tutors tried to engineer opportunities in which conversational patterns would be of natural use to the tutee.

Therfore the great emphasis on related activities in the elementary program and the lack of formal drill in the other programs. This would be true even if the programs were truly voluntary. Undoubtedly, many children participate because of parental and teacher pressure, and even those who know for themselves the importance of learning English may lack enthusiasm to run through hundreds of dry drills.

"When you do the drills, you really have to be a ham," said Bob Crabb, elementary curriculum coordinator. "If the kids laugh, let them laugh. They'll enjoy it — and learn something at the same time. You won't notice any improvement in their ordinary speech habits, but don't get frustrated. Anyone who hasn't seen them since the beginning of the program *will* notice the difference at the end."

* * *

What do the tutors feel about this year's classes? "It's a lot better than last year's program. We didn't know what to teach then. It was a glorified baby-sitting program," one said.

Another tutor suggested the approach where TSI's programs might be the most effective: "I think the program is great for broadening their outlook, but not that much for improving English *per se*." The realization that there is much more to the world than the few blocks around home should awaken an interest in English that will lead the student to work harder learning the language on his own.

* * *

With the summer at a clos T is now gearing into its fall s ule. Plans for the coming m include, in addition to the re ESL and Saturday sessions, d centers for students who need with homework or merely a u place to study.

The main concern of S Lim, TSI's president, and Yung, vice-president, is fina TSI doesn't need much mon the most vital elements, tutor a classrooms, are provided free Miss Lim. But teaching ma and arts and crafts supplies a pensive. Money is also neede transportation, a surprisingly expense.

With help from the comm TSI will be able to continue w its battle against Chinatown' guage problems.

(If you can donate a few or a few dollars, to TSI, c Miss Lim at 392-2003 in th ning. The success of the fal gram, she tells us, will d primarily on availability of to replace the many summe members who will be unable turn this month. — E/W)

堂寸 聯

CHINESE COUPLETS

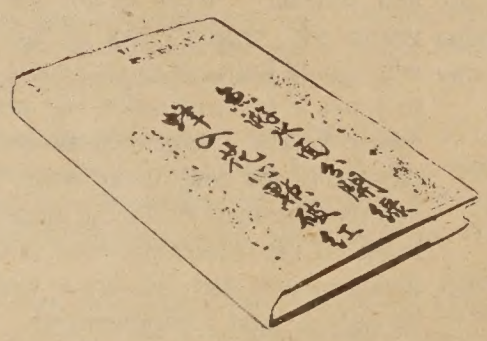
Translated and Annotated

by

T. C. Lai

Author of *Selected Chinese Sayings*

碧天連水水連天
明月照霜霜照月
水天一色
月霜交輝



The azure sky mingles with the water
and the water joins with the sky —
sky and water in one colour;
The clear moon shines on the frost
and the frost reflects the moon —
moon and frost exchange brightness.

This is probably the first time that a collection of Chinese couplets has b translated and published. The composition of antithetical couplets was f a long time a popular pastime in China and one can still see them ador g pavilions at scenic spots, pillars of temples, interiors of restaurants, pu ic places, and private houses everywhere. . . . Even on the Chinese main d today, where old traditions were extensively renounced, this art has not d out, and newly composed couplets can be observed in many places.

I wish to take here the opportunity of congratulating the author o introducing to the English-reading public a literary form uniquely Chi e. This is indeed a considerable contribution, and it remains for me to hope t t, as a result, more scholarship will be devoted to this aspect of Chi e literature, which is so characteristic of the genius of the language.

(from the introduction by Ma Meng, Professor of Chinese, University of Hong Ko)

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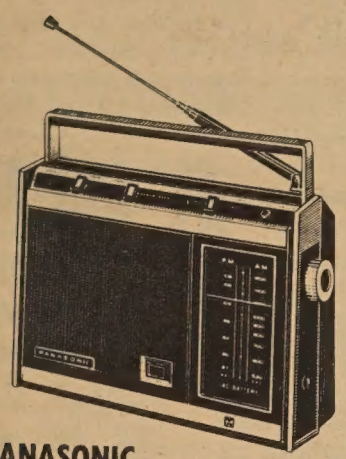

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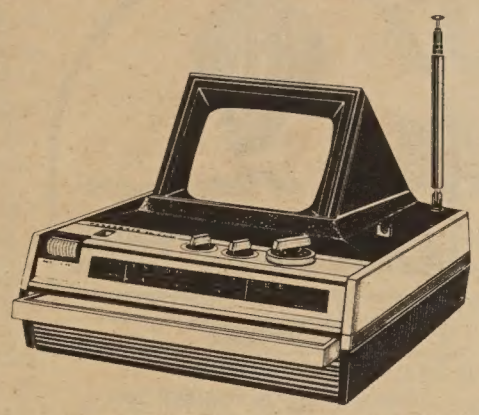

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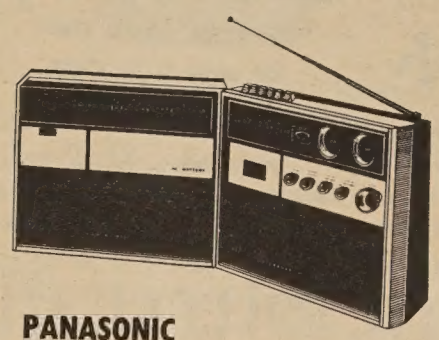

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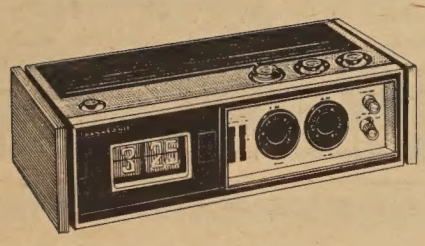

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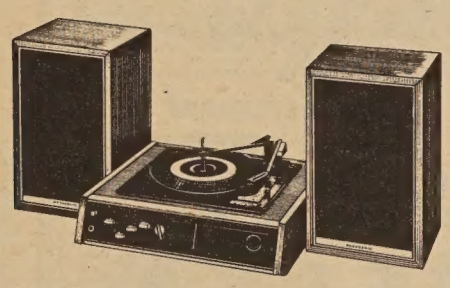

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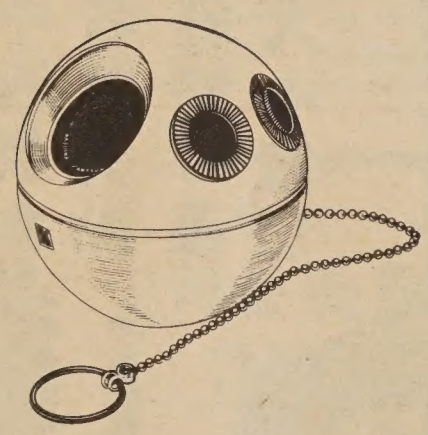

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Where the boys are...

Like recruits at an Army induction center, one-hundred, twenty young men descended on the Chinese YMCA for their departure to Camp Silverado last week.

An enthusiastic crowd of parents watched as the fresh, clean kids lined up with their cabin leaders to get onto the buses. (What a different picture when you pick them up a week later!)

Parents, of course, find it hard to resist giving last-minute advice before departure time. "Don't forget to write," or "Don't forget to brush after every meal," knowing that all such requests fall on deaf ears. For this is their week of freedom from home, their week of independence.

I always wait anxiously for the first letters from camp, even though I know it will only be a meal ticket. My son writes, "I have only been here for a few hours. Please send some food as I usually get hungry at night." I am so used to these letters that I send off a CARE package the day he leaves. Like any Chinese mother, I don't want *my* boy to go hungry.

The ARO Men's Club was again instrumental in acquiring donations from both individuals and businesses to sponsor a number of immigrant boys to camp.

Believing that the camp experience is healthy and rewarding, they make it financially possible for many boys to have their first taste of outdoor life and group living. It will truly be a memorable week for them.

A reader writes...

"... (Your column) about women who have daughters or sons seems to neglect the most important one—the one who chooses *not* to have children. She is the most beautiful, selfless, and concerned with the world." (Signed) A. Chow.

I wasn't able to ascertain whether the writer was married or single, but I might agree that if a woman had a fulfilling career, or her husband was agreeable to a childless marriage, she could be called "beautiful and selfless."

However, being a mother requires a large measure of patience, years of practice, a strong hand (properly placed), a driver's license, and a durable sense of humor. That is our daily challenge. We must become concerned with *their* world rather than *the* world.

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SEPT. 4-12

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Names of Records: 花心的人, 粘線電台, 歡樂人生, 情花開

礼拜五 SEPT. 4

花好月圓	BLOSSOMS IN THE MOONLIGHT	陳齊頌
像霧又像花	IS IT FOG OR IS IT FLOWER	" " "
阿里山姑娘	GIRL FROM ALISHAN	張杜平
扮皇帝	IMPERSONATING THE EMPEROR	陳齊頌 陳良忠
偷偷摸摸	STOLEN LOVE	" " "
薔薇花下	BENEATH THE BLOSSOMS	陳齊頌
賭仔自嘆	GAMBLER'S REGRET	張杜平
傻瓜與野了頸	IDIOTS	陳齊頌 陳良忠
烏龍電台	IN A T.V. STATION	" " "
新游龍戲鳳 歌劇	THE EMPEROR FLIRTS	陳齊頌 張杜平 陳良忠

礼拜六 SEPT. 5

負心的人	THE JILTED 上山崗 UP THE CLIFF	陳齊頌
你真美	YOU ARE BEAUTIFUL	張杜平
一水隔天涯	ACROSS THE WATERS	陳良忠
愛的波折	LOVE TROUBLE	陳齊頌 張杜平
月下對口	UNDER THE MOONLIGHT	陳良忠
冷暖情天	WARM LOVE	張杜平
活佛戲觀音 歌劇	BUDDHA TEASES KWAN-YIN	陳齊頌 張杜平 陳良忠

礼拜日 SEPT. 6

採檳榔	PICKING "BEN-LONG"	陳齊頌
忘不了的你	I CAN'T FORGET YOU	張杜平
小兩口問答	QUESTIONS AND ANSWERS	陳齊頌 陳良忠
蔓莉、蔓莉	MY DEAR MARY	" " " " " "
幾度夕陽紅	MANY A RED SUNSET	陳齊頌 張杜平
春風吹上我的臉	BREEZE AGAINST MY FACE	陳良忠
賭門三傑 歌劇	FAMILY OF GAMBLERS	陳齊頌 張杜平 陳良忠

礼拜一 SEPT. 7

新潮粵曲	CANTONESE SONG	陳齊頌
閻羅王捱番薯	KING OF HELL	張杜平 陳良忠
山前山後百花開	BLOSSOMS EVERYWHERE	陳齊頌
我為你心痴	I YEARN FOR YOU	張杜平
花兒像人人像花	YOU ARE LIKE A FLOWER	陳齊頌 陳良忠
等靚女	WAITING FOR YOU	陳齊頌 張杜平
爛賭二當老婆 歌劇	PAWNED WIFE	陳齊頌 張杜平 陳良忠

礼拜二 SEPT. 8

桃李爭春	GREAT LOVERS	陳齊頌
我在你左右	I AM WITH YOU	" " "
桃花船	PEACH FLOWER BOAT	陳良忠
傍友賢妻	FRIEND AND WIFE	陳齊頌 張杜平
胡塗小子	THE MORON	張杜平 陳良忠
會情郎	MEETING THE BOY	陳齊頌
今天不得了	WHAT SHALL I DO?	陳良忠
一水隔天涯	ACROSS THE WATERS	張杜平
胡不歸畏妻 歌劇	MY MOTHER-IN-LAW	陳齊頌 陳良忠

礼拜三 SEPT. 9

花好月圓	BLOSSOMS IN THE MOONLIGHT	陳齊頌
像霧又像花	IS IT FOG OR IS IT FLOWER	" " "
阿里山姑娘	GIRL FROM ALISHAN	張杜平
扮皇帝	IMPERSONATING THE EMPEROR	陳齊頌 陳良忠
偷偷摸摸	STOLEN LOVE	" " "
薔薇花下	BENEATH THE BLOSSOMS	陳齊頌
賭仔自嘆	GAMBLER'S REGRET	張杜平
傻瓜與野了頸	IDIOTS	陳齊頌 陳良忠
烏龍電台	IN A T.V. STATION	" " "
新游龍戲鳳 歌劇	THE EMPEROR FLIRTS	陳齊頌 張杜平 陳良忠

礼拜四 SEPT. 10

負心的人	THE JILTED 上山崗 UP THE CLIFF	陳齊頌
你真美	YOU ARE BEAUTIFUL	張杜平
一水隔天涯	ACROSS THE WATERS	陳良忠
愛的波折	LOVE TROUBLE	陳齊頌 張杜平
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冷暖情天	WARM LOVE	張杜平
活佛戲觀音 歌劇	BUDDHA TEASES KWAN-YIN	陳齊頌 張杜平 陳良忠

礼拜五 SEPT. 11

桃花紅燭淚	RED CANDLE	陳齊頌
王老五借衫	WANG BORROWS A DRESS	張杜平 陳良忠
偷心的人	STOLEN HEART	陳齊頌
有水有得傾	MONEY TALKS	張杜平
何必去燒香	NEED NO PRAYERS	陳齊頌 陳良忠
亜鏡愛亜靚	THE BEAUTY	" " "
心心相印	FALL IN LOVE	陳齊頌 張杜平
仗義還妻 歌劇	THE WIFE RETURNS	陳齊頌 張杜平 陳良忠

礼拜六 SEPT. 12

漁家女	THE FISHER GIRL	陳齊頌
採紅菱	SINGING ON THE LAKE	" " "
趣談	CONVERSATION	陳良忠
情花開	BEGINNER'S LOVE	陳齊頌
女人女人	WOMEN, WOMEN	陳良忠
戲鳳	OH! MY LOVE!	陳齊頌 張杜平 陳良忠
星心相印	SONG OF LOVE	張杜平
禪院鐘声	TEMPLE BELL	陳齊頌
何日君再來 歌劇	WHEN WILL YOU RETURN TO ME?	陳齊頌 張杜平 陳良忠

◎歡樂人生本事　中英字幕

本故事為描寫現社會一般青年男女，因個性之不同，而往往發生誤會，或為嫉忌與愛慕虛榮心所驅使，便生異志，但曾共患難之友誼，却始終不能磨滅，劇情曲折動人，誠足為現社會一般青少年的寶鑑。故事開始，少女陳秀麗，因父母均深染不良嗜好，常不在家，致失却家庭溫暖，漸生厭惡在家之心，乃毅然離開家庭，自謀生活。在百貨公司任職，與同事林月英林月華姊妹最相得，初獲友誼的溫暖，男同事之中，復有李國强與鄭志發，最為投契，因此聯同租一石屋共處，不獨因家庭工作之分配，而笑話百出，復因日久生情，發生誤戀而致重重誤會，最後因志同道合，聯同投考電視工作，李國强陳秀麗與林月英均獲選，而鄭志發與肥妹妹落第，陳秀麗更一竄而紅，鄭志發與肥妹妹因同相落第而反得親密機會，心中暗喜，竄紅之陳秀麗，便異常高傲，羞與舊友為伍，虛榮心重而為趙公子所愚，不久便被遺棄而淪落，步返故居石屋，聞一切熱鬧聲，暗暗偷窺，原來李國强與林月英，鄭志發與林月華正雙雙舉行簡單之結婚典禮中，相形之下羞見故人，正擬離去，不期為兩雙新婚夫婦所捉臂，歡迎重返故居，共渡歡樂人生。

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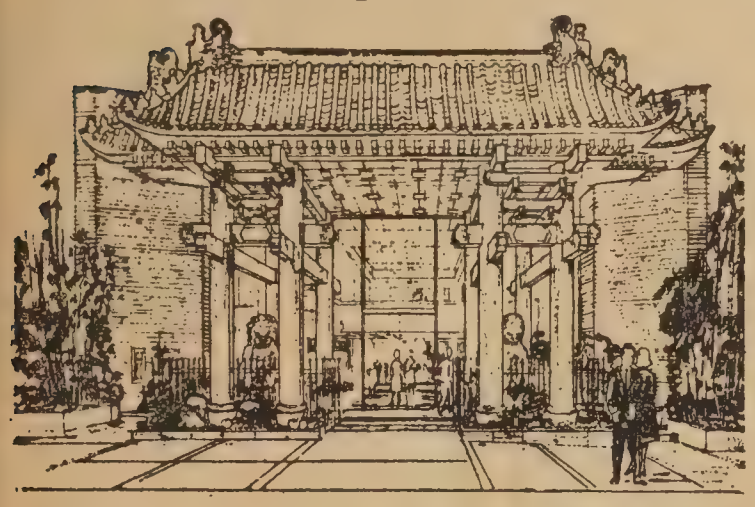

古之聖賢曾子云：
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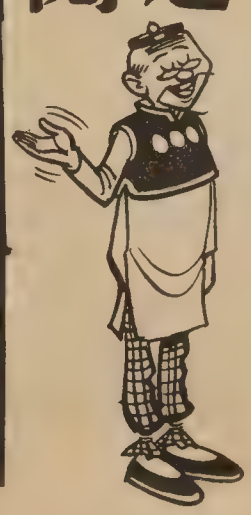

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周恭

陳齊頌、張杜平、陳良忠所組織的旅美三人演唱團來了美國，而且曾在紐約表演過，由賣座的盛況來看，證明海外僑胞對新型娛樂是十分欣賞的。

在香港的時候，他們三人聯合主持了「麗的映聲」電視台一個熱門節目「歡樂今宵」，這是冶歌舞諧劇於一爐的節目，極得觀衆喜愛，前後三年，播出六百次以上，而且爲觀衆票選爲最佳的電視節目。

從「歡樂今宵」的成功，他們後來又拍了一齣「歡樂人生」影片，一樣到處風行，這次他們來美隨片登台，放映的電影便是「歡樂人生」，他們的口號是「把歡樂帶到海外！」

我們生長在一個苦難的時代裡，歡樂是珍貴的，這三位「歡樂」明星，妙語如珠，出口成章，還能載歌載舞，確是娛樂圈裡的開心果。

有這麼樣一個機緣，我和他們三位相聚了一個鐘頭，陳齊頌美妙的聲綫使人陶醉，他應對如流，出口珠璣，眞是一位難得的電視界天才。杜平風度翩翩，充份表現一派藝術家的才華，陳良忠口才便給，使人如坐春風中，和他們談話，可以說得上是一種享受。

陳齊頌的名字首先引起我的興趣，我問他爲什麼取一個男性化的名字？

他說：「這是我的祖母給我取的，因爲在我出生之前，大家都希望我是一個女孩子，果然我是個女的，祖母便給我取個齊頌的名字，表示一齊讚頌的意思。」

陳齊頌有十位兄弟姊妹，家裡很熱鬧，她從電視界紅到電影界，不僅家裡的人讚頌，連社會上的人也一齊讚頌了。

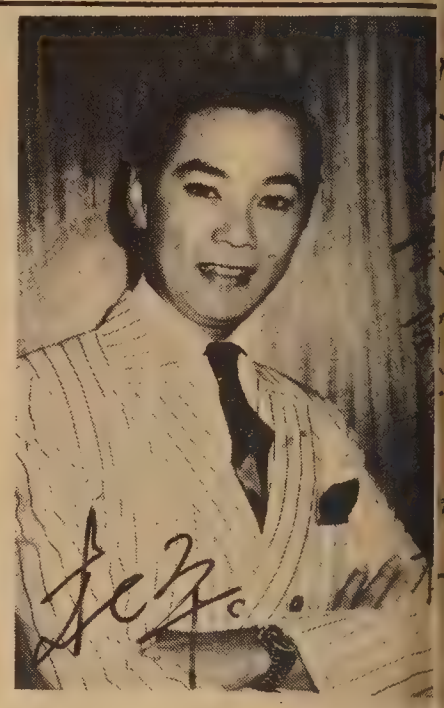
她還告訴我一件有趣的事情，說在學校裡有一次她被編了和一位新女同學同座，那女同學看了名字，便埋怨教師把一個男子排在她旁邊，因爲她誤會「齊頌」是一位男子漢呢。

杜平很隨和，話匣子打開，什麼也可以談，連他的花名杜扁，犀利平的來由也毫無隱諱地解釋。原來在「歡樂今宵」電視節目裡，常有諧劇表演，由於角色的需要，「花名」便多起來了，爲了供給觀衆以「歡樂」，花名多多是無所謂的，這正表現了一個成功藝人的胸襟。

杜平是電視電影雙棲人物，他承認電視流行以後，對香港的電影業確有相當的打擊，但好的電影仍擁有大量的觀衆，即使是粵語片，也還沒有完全衰落，最近也有些片子很賣座。

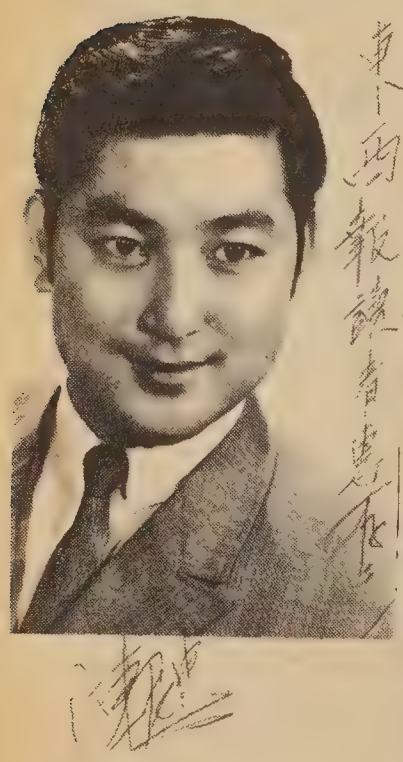
陳良忠有一套本領，隨時隨地可以表演，他學男女老幼，鷄狗貓鴨的聲音，都極妙肖，他是在一九六零年獲得全港歌唱冠軍以後走進娛樂界的，他演過粵劇，拍過影片，現在又是電視紅星，近年拍了一片「餐粥餐食餐餐有」，十分收得，這次他們三人來美表演，兩陳一張，也可以說是「陳張陳陳張」了。（一笑！）

由九月四日開始，「陳陳張」便在華宮戲院隨片登台，一連九天，節目都非常豐富，要欣賞新派娛樂的，這是一個好機會。



張杜平
PETER CHEUNG

陳齊頌
TRACY CHAN.



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有聞筆錄

華埠北岸區啟蒙學校定於九月廿八日開課，凡在一九六五年十二月三日至一九六六年十二月二日內出生而住在本區內入息低微家庭之兒童，均得自即日起申請入學，報名地點：華埠市得頓街八二九號勝利堂。辦公時間：由星期一至星期五，上午九時至下午一時，電話三六二—二七二四。

※

本年十一月三日加省選舉省長副省長參議員等職位，凡年屆二十一歲於本年八月五日以前入美籍者，皆有權投票選舉，本市都板街一零四零號三藩市聯邦儲蓄貸款會華埠分行，現已積極展開協助華裔選民登記工作，時間爲上午九時至下午三時，定於九月十日截止。

※

中華民國中央銀行業務局局長兼中國銀行董事刁培然伉儷來美訪問，日前路過金山，受到本市廣東銀行行長潘民強，秘書楊潤鈞的歡迎與接待，並在聖法蘭西斯大酒店便酌，爲刁君伉儷洗塵。

※

三藩市中原攝影學會定於九月六日及七日，爲該會成立三週年紀念，舉行會員作品暨影星陳齊頌、張杜平、陳良忠造像攝影展覽，屆時邀請上列三位紅星蒞臨主持揭幕剪彩典禮，時間定於六日正午十二時，地點在該會會所（華埠花園角五十九號），隨即舉行鷄尾酒會，歡各界僑胞，及攝影愛好者前往參觀指導。

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華埠人語

（接自中文版首頁）

有人認爲「七虎」來美之前，不論國內國外，對「七虎」捧得太高，報紙以鉅大篇幅爲「七虎」打氣，使天眞的小孩子心理上受了非勝不可的壓力，容易爲「得失心」所干擾，心理緊張會影響演出的，如果把對「七虎」的熱忱，放在獲得冠軍之後是好的，那時才「舉國騰歡」，誰曰不宜？

※

華埠紅衞兵頭頭亞歷慶現已去了莫斯科，他寫了一封信刊在「亞洲美國人新聞雜誌」，報告他是和黑豹黨的宣傳部長奇里華同去的，並將由莫斯科轉程赴北韓，他是美國反戰左翼份子，這次應北韓共黨之邀，前赴該地，作爲九名美國人反帝代表之一。

※

三藩市最高建築物爲美國銀行大廈，它像一座棕色巨人屹立金融區，有些人對棕色不大好感，嫌太枯燥少生氣，使三藩市摩天樓失色。

但據銀行方面解釋，他們選擇棕色是有道理的，一來暗示三藩市維多利亞時代建築物的特色，二來象徵加省崎嶇的山陵。

※

加省政府及三藩市老人服務計劃處，資助華埠安老自助處七千元，恢復老人廉價早餐計劃。

安老處說，華埠積臣街金巴崙，長老會各長老及主任牧師亦同意，允予借用該教會地下廚房餐室，爲舉辦此項早餐計劃之用，現在報名參加早餐人數七十餘，每日到來用膳者約有四十餘人，現尚有餘額，凡欲參加者，須年屆五十五歲以上而又屬入息低微老人，可先到安老處報名購券（每券二毫五），憑券到餐廳用飯，開飯時間每週五日（星期一至星期五），每日由上午十時至十一時半，早餐包括碟飯，或鷄蛋，麥片，果品等，極富營養。

※

東華醫院輔助會爲協助東華醫院籌款，決定在九月廿六日星期六中午十二時，在本市皇后酒家舉行服裝展覽午餐會。

定名爲一九七零年新裝展覽的服裝展覽餐會，入場券爲六元，一切收入開支外，將送交東華醫院。

旅美三人演唱團陳齊頌，張杜平，陳忠良於接受華埠之聲廣播電台後問訪留影。（中原攝影社攝）

東西報是東西知識的橋樑

三藩市聯邦儲蓄貸款會華埠分行
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San Francisco Federal Savings and Loan Association

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J. K. Choy, Manager
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TEL：982-8100

本分行設立於華埠最早。逾十二載。歷史悠久。熱誠服務。信譽卓著。今後將仍本初衷。繼續努力：
（一）活期儲蓄簿：給息年率五釐。每年複利實得五釐一三。存欵多少無限。
（二）三個月期儲蓄券：給息年率五釐二五。每年複利實得五釐三九。最少一千元。
（三）一年期儲蓄券：給息年率五釐七五。每年複利實得五釐九二。最少一千元。
（四）兩年半至五年期儲蓄券：給息年率六釐。每年複利實得六釐一八。最少五千元。
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糧食券

據本市美國農林部駐本市食物營養處主任劉裔雙稱：本市自一九六六年九月一日施行使用農林部粮食優待券購物計劃以來，共付出一千零三十八萬餘元，而粮食券之價值則超過一千五百餘元，此足以增加持有粮食券者之購買力。

現本市使用粮食優待券者，至本年六月止，共有二萬九千一百三十五人，在一九六六年九月開始舉辦時，只有四百五十五人而已。

現本市有八百二十間之雜貨店通用粮食券，其中有卅七間在華埠。其商店名列如次：都板孖結、合生肉店、福星貨倉、美美餅家、富隆什貨、三星熟餸、恒生肉店、鴻生鷄鴨、恒和什貨、公源瓜菜、聯華孖結、名利農產、太平園孖結、美順貨倉、平園孖結、三隆貨倉、市作頓肉舖、均生肉舖、和興瓜菜、合益鮮肉熱食店、和順農產什貨、和利士多、民英公司、李灼農產、祥發什貨、金發什貨、九龍餅食、廣珍什貨、文棧什貨、成昌什貨、永德什貨、和記辦庄、悅生鷄鴨、生和什貨、新生鷄鴨熱餸、兆記雜貨。

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本社辦理 舊金山中華總商會 全美華埠小姐李金燕雙十節回國觀光團
全美李氏敦宗總公所
定於九月卅日由叁藩市起程。乘泛美公司之巨型機空中宮殿七四七號。享受最高尚之旅館。特別參觀世界展覽會價值數十億美元之偉大建築物。備受各地團體招待。專員導遊。以最平價錢得到最多享受。確爲前所未見請早報名及時暢遊遠東各地。函詢面談均所歡迎。詳章備索
▲秋季觀光團 十一月八日
▲冬季觀光團 壹月十日
電話：九八二－五六零零
地址：三藩市企李街八壹八號
總經理 甄友廉謹啓

金山掌故

從鄺文光先生傳記看僑社形態（二）

跨過兩個世紀

聚芬樓主

我從小學一年級唸起，到三年級時跳班，五年級時再跳班，所以至一八九九年小學畢業，一九零零年入屋崙中學，一九零四年畢業，一九零五年入加省大學在三藩市所開設的藥劑學院，那時全加大只有我一個中國人學「藥劑師」的。

一九零六年四月十八日，三藩市發生大地震，那天我從屋崙準備過海到三藩市上課，在車站上看到三藩市濃烟四起，打聽之下，才知道大災禍降臨了三藩市。

屋崙商會展開救濟難民工作，屋崙爲三藩市最接近之城市，所以難民湧至，我授命負責料理難民營的工作，特別對華人難民照顧，當日難民營是設在十二街上段，面向瑪烈湖的地方，這塊空地原是牧場，作爲養牛馬用的。

未幾，中國駐美大使館由美京派一「代辦」到三藩市來視察華人災情，因工作的接觸關係，那個「代辦」曾徵求我的意思，喜不喜歡參加領事館工作？但我從未入過中文學校，幸可在客棧裏有一位厨子工餘教我，所以對於中文也能讀能寫。

「加大」在三藩市的藥劑學院在大地震中毀了，要有一個時期才能修復，所以我也無課可上，反正參加領事館工作只是在復學之前一段日子，因此便答應了「代辦」的邀請，進入領事館當「見習」，那時領事團總長是梁誠（震東），我以三級秘書任用，總領事爲孫士頤，六個月後，我當了孫氏的秘書，那時領事館設在屋崙亞麗斯街夾十四街之間。

一九零八年，中國駐美大使館人事更動，伍廷芳博士任全權大使，新總領事是黎榮耀，我也在人事更易中準備離職，當時領事館的一等秘書周自齊問我有何打算，我說希望能入移民局當傳譯，大約通過周氏的推介，不久我收到了移民總局的信，聘請我到舍路移民局去任職，可惜那時我父親病重，不能遠離，只得辭謝了這份職位，同年我的父親不幸去世，那年我二十五歲。

父親去世後，我正在找尋工作，其時李鴻章之侄李經芳派來美國，主要任務是挑選一批華人學生，學習印製鈔票藝術，因爲那時中國已在北京開設一所印幣局，準備由政府印發鈔票，局長是曾在加省大學取得博士學位的陳錦濤。

領事館當局覺得我很適合，便把我介紹給李經芳，和李氏一起到美東去，先至華盛頓，再到紐約，主要目的是搜購印鈔票紙張的機器。當時準備買兩種，一種是製紙漿的，是必珠菲市碧士父子公司出品，另一種是製紙張的，是活打城奇連公司出品，奇連公司是當時上議員奇連所創辦的。

我還參觀過奇連公司的製紙工廠，其時該公司是替美國政府印製鈔票，我看到鈔票用紙是有紅藍纖維絲混進去的。接着我開始學習製紙過程，被派往麻省東尼士科斯的基夫紙廠去實習，這工廠以出產精美紙張著名，我留在那裏有年半時間，之後再轉往活打城一間纖維紙廠見習，因爲天津也有同一類型的紙廠要在此學習經驗的。

我把製洋紙土紙，印鈔等技術熟習以後，正準備於一九一一年二月回國，而且護照也弄好了，護照原文如下：

欽差出使美墨秘古國大臣張，爲發給護照事，照得前駐金山總領事館隨員候選通判鄺倅文光，現在調回漢口度支部製紙廠供差，取道檀香山日本上海等處，到差後擬回粵本籍一行，爲此給照，即沿途中外關津一律優待放行，須至護照者。

右給鄺倅文光收執

宣統三年五月初二日給

（未完、待續）

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扶乩的秘密

林真

扶乩，似乎是一種靈異現象。特別是在扶乩的時候，隆重其事地點上了香燭，舉行了宗教的禮拜儀式，所以很容易使人誤會了這是神靈附體。其實，根據近代心理學家的研究，證實這是一種催眠的現象而已。

齊天大聖寫的艷詞

說起扶乩，我就想到一次奇怪的遭遇。

約莫是三年前的秋天，在新界一家齋堂裏看一位著名的降乩聖手扶乩。他用一個大竹篩盛滿了幼砂，掃得平平滑滑的。再用一個桃木做成的「丁字架」放在篩上，那架了長長一「戚」的下邊，裝着一根短短但削得尖尖的小木條；如果雙手執着那「丁字架」的橫木，左右推動，那小木條便等於一支直立着的筆，可以在幼砂上寫字。

那降乩聖手上過香燭，把一個年約八九歲的孩子叫出來，讓他雙手執着「丁字架」上的橫木。降乩聖手在孩子的臉上做了幾個手勢，那孩子的眼睛便閉上了，陷入半昏迷的狀態。降乩聖手大喝了一聲，那孩子雙手便把「丁字架」飛快推動，竹篩上的幼砂便給寫上歪歪斜斜的字體。他寫一個，旁邊的人便記下一個，不久，便記下了一首優美的小詞：

「波面銅花冷不收，玉人垂釣理纖鉤，月明池閣夜來秋。
江燕話歸成曉別，水花紅減似春休，西風梧井葉先愁。」

這首詞寫好之後，降乩聖手大喝一聲：「醒來！」那孩子便給嚇得睜開眼睛，雖然有點悠悠忽忽，但真的醒來了，看扶乩的人自然異口同聲地叫好，恭恭敬敬地把那首扶乩詞錄下，帶回家去。

我覺得這乩詞好熟，便問降乩聖手今天請來的是哪一位乩仙？他態度傲慢地瞟我一眼，答道：「是齊天大聖嘛！」

這話馬上引起我的懷疑。這首詞的詞牌叫「浣溪沙」，我曾經讀過，日子相隔得太久了一時[illegible]

但我敢肯定，像這樣纖麗的詞決不會出自掄刀動棒的齊天大聖孫猴子的手的！回到家裏捧出「全宋詞」來翻檢，結果查出了是宋代詞人吳文英寫的，與孫猴子攀不上關係。由此，我對扶乩便產生了懷疑。

扶乩絕不是神靈附體

在日本，我看過一次扶乩。那是由日本著名心理學家藤本正雄主持的。地點是在東京練馬區山口完治先生的家裏。山口先生是日本人相學大師水野南北的弟子，憑着他那套超凡的相術結交了不少高級知識份子，在他家裏就常常舉行一些與玄學有關的聚會。我因爲跟山口先生學習人相學，就有機會作這些聚會的列席者。

那天，藤本先生在七十多歲的波多野太太身上施術，很快的，波多野太太便陷入半昏迷狀態，拿起「丁字架」在沙盤上寫下了許多乩語。這情形跟我在香港所見的一樣，所不同的是藤本先生沒有燃上香燭，也沒有舉行任何宗教的儀式。

事後，我訪問了藤本先生。他用十分肯定的口吻說：「扶乩，是一種催眠現象，絕不是什麼神靈附體。

「催眠的最主要方法是：暗示。所謂暗示，就是直接向潛意識層注入的語言，或是有關的事情。稍微涉獵過心理學的人都知道，潛意識是一個廣大的世界，包括過去的經驗，知識的積累，並且對我們日常的行動有着極大的影響力，何況在它後面還有本能和慾望的存在。以這種本能、慾望爲基礎，加上過去經驗的累積形成了感情世界。暗示，就是打開潛意識這寶庫底大門的鎖匙。

「剛才波多野太太中了我的催眠術，在乩盤上寫出來的乩語[illegible]

「鬆弛」和「撫摩」的妙用

藤本先生這番話給我解開一個結，使我了解到齊天大聖寫艷詞那件事的秘密。那一定是受術的孩子曾經讀過吳文英那首「浣溪沙」，才會在受催眠中把它寫出來。因爲降乩聖手不明白這種情況，就强解作齊天大聖的乩語了。

跟着，藤本先生說到扶乩的施術方法了。

他說：「在扶乩之前，我們一定要找個受術者。年齡太小的孩子，或者過了七十歲的老人，是比較難於受術的。精神不正常的人便根本不能中術。反而是那些健康而誠實的人，比較容易受術的。

「在施術的時候一定要講究那環境的氣氛的。如果在佛堂和神社裏，香烟裊繞，魚聲磬聲混成一片，這樣，那受術者便受了這種充滿宗教色彩的氣氛底暗示，滿以爲自己真的會接近神。所以再加一點點的暗示，他們便要中術了。假如在一個非常嘈雜、非常混亂的場所裏，就不易施術了。

「施術的方法有好多種，其中最常用的是『鬆弛法』和『撫摩法』。所謂『鬆弛法』，就是讓受術者坐在寬大的椅子上。那椅子最好是有靠背的，讓他的腦袋和背脊有所依靠。便指着一支燃燒着的蠟燭叫他凝視。待他的注意力集中之後，就一面柔聲說着：『眼皮逐漸沉重，眼皮自然地闔上了。……好，把眼睛閉上來！』一面用手輕撫他的眼睛，使他渾身肌肉感到鬆弛，這樣，他便在鬆弛的過程中受了催眠。

這方法很蠢笨，但却非常通行。

「所謂『撫摩法』是利用皮膚感覺的一種方法，這是一面撫摩着受術者的腦袋、前額、肩膊、胸、腹部，一面給與暗示。這種方法會把受術者導入更深的催眠狀態的。」

扶乩是中國傳入日本的

跟着，藤本先生談到中國的扶乩了。

他說：「中國式的扶乩，原理也跟『自動書寫』一樣。他們用一支長約一公尺的圓形木棒，在棒的正中豎立一支長約二十公分的木棒，恰好構成一個丁字形。他們把這叫做『乩筆』的。

「扶乩的時候大都是兩人合作的，一個叫『正鸞』，一個叫『副鸞』，以正鸞爲主動，副鸞爲助手；兩人各扶丁字架的一端，受術後就由正鸞推動丁字架，以丁字脚的尖端在竹篩的幼砂上寫字。他們寫出來的一般叫作『乩語』。

「扶乩，在中國的一般民衆看來，是一種極其神秘的現象，一般都是用十分莊嚴隆重的宗教儀式來舉行的。有時候降乩的人會把丁字脚尖端拔出，紮上毛筆，下面以白砂紙代替砂盤，作爲寫字畫畫之用。精於扶乩的人往往能寫出精巧的字來畫的。

「人們因爲無法解釋這種靈奇現象，便誤以爲是神靈附體。於是便向他詢問吉凶，有如真個碰上了活神仙。

「扶乩，是大本教的教徒由中國帶到日本來的，那時候日本人稱它爲『天杖』。大本教有意利用扶乩這方法來擴展教友，便學中國人的樣，把扶乩漸漸迷信化了；直到今日，還有不少人要靠扶乩來預卜吉凶的。

「自從佛洛依德的心理學說在日本流行以後，日本醫學家和心理學家都或多或少地受到他的影响，就漸漸產生了用心理學和催眠術來研究靈奇現象，這就揭開了扶乩的秘密，使人對這種靈奇現象有了較深刻的認識。不再認爲它是個神靈附體的神秘事件，而確認它是一種催眠現象，這可說是一個大進步了！」

自摘「明報週刊」

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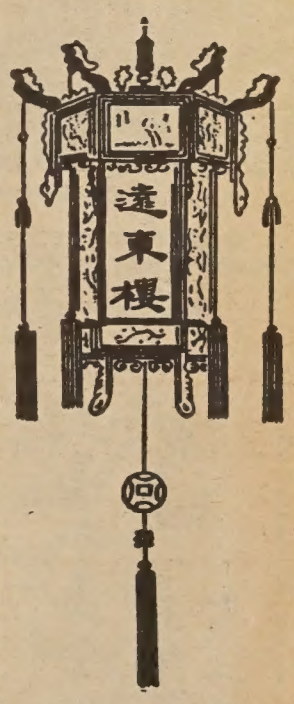

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僞善者 僞惡者

關宇

對於人之初，性本善還是性本惡的問題，一二千年來，常爲中國學者所爭辯，但站在現代科學化立場來說，人之初也許可以說是無定型的性，否則生物學家，心理學家，教育學家，遺傳學家等，如果碰到人在本性上定了型，便沒有研究的對象了。

不談人類先天的善惡，其後天的善惡却是一個嚴重的社會問題，而在越是文明發達的社會，對善惡之分更難辨別，因爲文明人會製造烟幕，使人不知眞僞，加上複雜的社會因素，善惡的水準也難下定論。

好人眼中的壞人固然是壞人；但壞人眼中的好人却也是壞人，這種例子，在歷史上正多着，曹操是一個偉大的政治家，但一直給後世的人塗上白鼻子，打入「奸類」。黃巢殺人千萬，但某些前進激烈份子，却捧他爲革命的先驅。汪精衛也曾「慷慨歌燕市，從容作楚囚」，但結果却負上一個「大漢奸」的臭名終其一生，另一方面，也有人爲汪氏洗刷，認爲他以「我不入地獄誰入地獄」的精神，爲拯救淪陷區的同胞而下水。

世事紛紜，善惡之分，竟複雜如此。過去之良臣，被後世「鞭屍」的並不罕見，歷史學家也以他們的立場來「秉筆」，忠奸在他們筆下，便因立場不同而異。

前面說過，人類既會製造烟幕，則狐狸的尾巴未露，仍可假虎威。於是世上除了那些善行顯赫足以流芳千古和那些惡迹昭彰足以遺臭萬年的人以外，還有許多「僞善者」，人面獸心，笑裏藏刀，不易爲人們所發現，他們都有兩副臉孔，雙重性格，像這樣的人，現社會正多着。

除了「僞善者」以外，還有些人是屬於「僞惡者」，粗聽這個名詞似乎不通，惡人毋須假僞，又何來「僞惡者」？

這種人事實上是存在的，但只是一般人都懷着「惡人毋須假僞」的心理而把他們忽視了。在門心鈎角的社會裏，這些「僞惡者」常常放毒自衛，你也許會聽到人家說：「像我這塊廢料，我是不怕和他碰的……」或者「無人不知我是壞蛋，你不應酬應酬你會吃虧……」或者「拼死無大碍，殺人放火怎值得大驚小怪，我甚麼也做得出來的……」

他們口中雖是這樣說，十足一個「惡人」，擺出一副無賴相，但他們心裏却是「怕得要死」，像這些「僞惡人」比起眞正的惡人來，也許更可怕，因爲惡人惡出面，你會提防，而「僞惡人」言詞閃縮，行動詭秘，防不勝防。

社會上那些敲詐勒索，造謠放毒者，都是使用「僞惡人」的手腕，施放烟幕迷惑別人，以達成他們的目的。

最近閱報，獲悉韓國曾舉行「僞貨展覽」，這是一項破天荒之舉，但却是一宗很有意義的事，看過僞貨才認識眞貨，揭發僞貨才能保障「眞貨」。可惜這個社會沒有「僞善」或「僞惡」展覽，要戳破他們的假面具才不容易呢。

周敬著：

金門之旅

以三藩市爲背景的一部長篇小說，題材現實，故事動人，文筆優美，金門橋畔衆生相在此活現，全書廿萬字。

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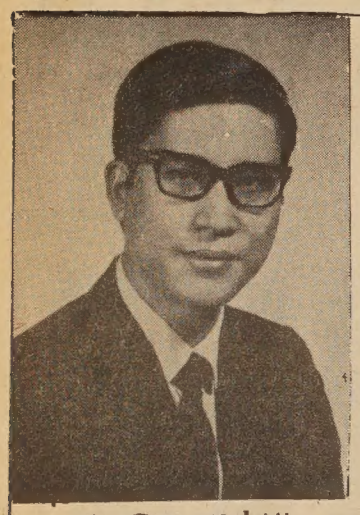

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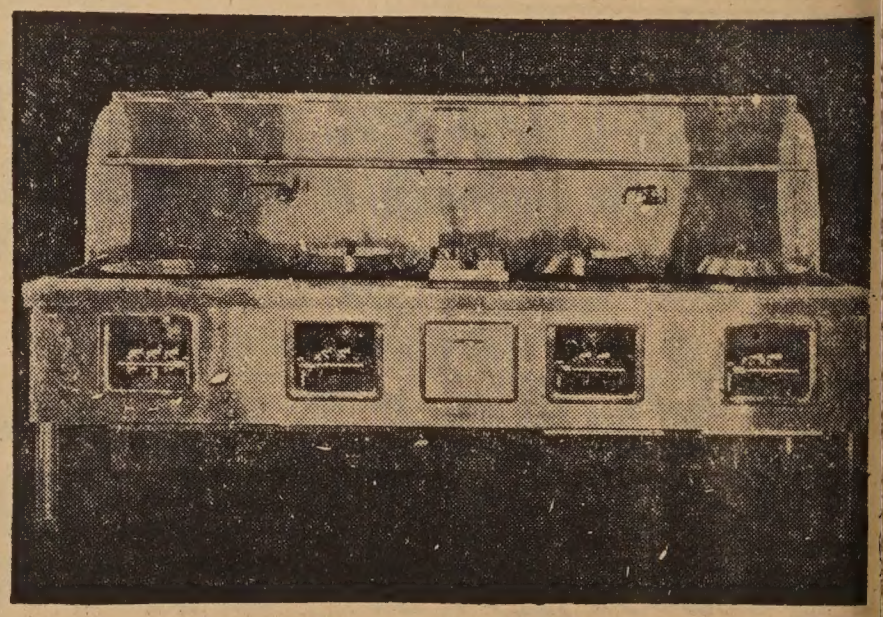

金山客批世情

裸體小姐

「裸體之風」已瀰漫美國，居然在千餘名觀衆視綫交投之下，誕生一位「裸體小姐」。

金山客曰：裸體之值得提倡，認爲受時裝災禍所影响，衣服蔽體，今日長明日短，或爲「迷你」，或爲「密實」，煩惱多多，而裸體則古今同觀，無時欵與古老之別也。

精神崩潰

泰國外長乃他納表示：美國政府精神崩潰，影响盟國信賴，美泰之間，不能不採取一種以選擇爲基礎之策畧云。

金山客曰：美國人民患精神病者比比皆是，精神病醫生亦大行其道，但美國政府「精神崩潰」，則難覓一大國手醫治矣。

禁止長髮

亞洲各國，包括中華民國，印尼，泰國，星加坡均禁止男人留長髮，惟屬藝人表演，則可戴假長髮登台。

金山客曰：正當亞洲各國盛行假髮工業之際，此舉殊屬明智。

墮胎五千萬

天主教耶穌會神父亞盧比指出，日本墮胎害命五千萬，原子彈在廣島殺人不過

金山客曰：所分別者，前者死於不見天日；後者死於光天化日。

得啖笑 現場錄音

西方人也

李仔：「中國古代四大美人，有兩個都入咗番籍嘞。」

黃仔：「車，只係王昭君和番，入咗番籍啲，貂蟬，楊貴妃，西施都冇出國，邊處會入番籍呢？」

李仔：「貂蟬楊貴妃係冇，但係西施根本就唔係中國人。」

黃仔：「何以見得？」

李仔：「將西施拆字，話明你聽係『西方人也』。」

美國夏威夷水仙皇后鄧美
（李少吟攝）

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（一）兩層七房及六房寬大靚夫列，在離華埠數條街，特別堅固樓，最合大家庭用，靚大花園。
（二）離華埠不遠，在繁盛大街有兩層摩登夫列及舖面一間，現批給西人做餐館，是一座良好入息樓。
（三）難得之生意及住客樓在華埠中心之都板街出賣，西人賣主貨欵，儉省而簡便。最合做生意及住家用，此樓初次上市取價相宜，值得參觀。
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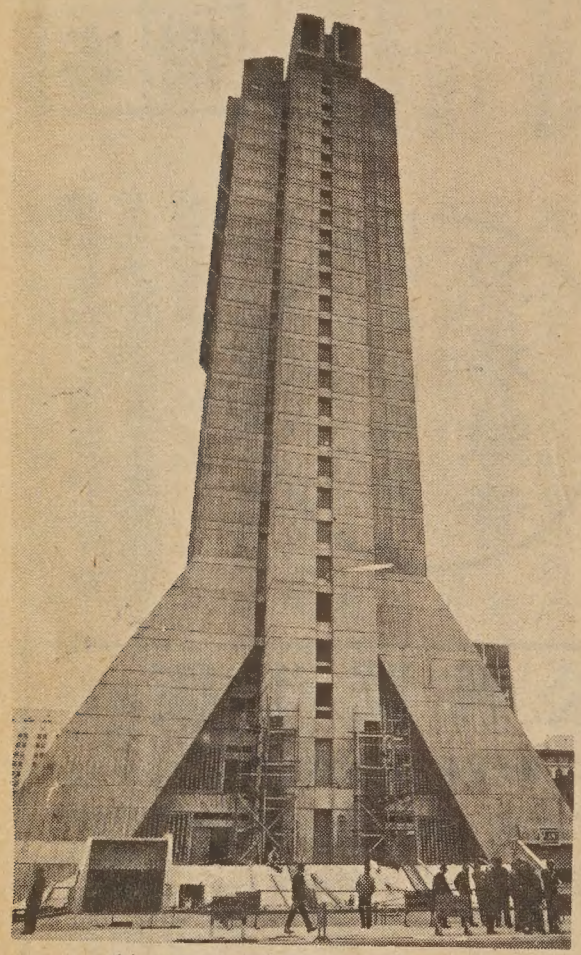
Chinese seek meeting with Alioto

華埠假日旅館將落成
中國文化中心起風波


中國文化中心大廈近貌
(李少吟攝)

週來，「中國文化中心」成爲華埠的熱門新聞，原因是這座大廈距離落成之期不遠了，正所謂「瘦田無人耕，耕開有人爭」，他們爭的並不是「中國文化」，而是「中心」的人事權力。

我們認爲，華埠能有一個「中國文化中心」，總算是一件好事，所以摒除成見，一心一德，合力以赴，使這「中心」能早日完成，爲華埠增一特色是當前急務。

同時，中國文化中心是假日旅館廿七層大廈的一部份，這座大廈是正義企業公司的物業，因此正義公司的總理摩斯曾於八月廿一日招待記者參觀該大廈，並說明該大廈的內容，共分三個部份，除三樓爲中國文化中心外，四樓至廿七樓爲假日旅館，共有房間五百多個，地下四層爲車房，可停車四百五十部。

這麼一來，假日旅館既座落在華埠，又是一龐大機構，理應僱用多些華人職工才合，因此又引出了一個僱傭問題，假日旅館的分區主任高尼又在八月廿一日召開記者招待會，對該旅館的僱傭政策有所闡述，前此，又因承建這大廈的「冀曉建築公司」因僱用華裔工人過少而爲華人職業協進會所攻擊。

將來地下四層的停車場落成，恐怕在僱傭方面也還有一番風風雨雨的。

本來這座大廈各部份是獨立經營的，易言之，即是正義企業公司爲業主，這是一個私人企業機構，其中華人資本約佔百分之二十，會計師鄺修添及建築師陳宣遠均爲董事。

中國文化中心佔該大廈的三樓，共二萬方尺，約值七十萬元，則由該公司捐贈給中國文化基金會，另捐裝修費七萬元，將來還建一天橋，由砵市茂公園直通至中國文化中心，建費約數十萬元，亦由該公司出資，橋上裝飾品則由中華民國捐贈。

假日旅館是向正義公司承租的，與中國文化中心無關，地下停車場亦屬另一營業機構，並非爲中國文化中心停車之用。

但由於這些機構都在中國文化中心大廈之內，既起風波，人們便有一個錯覺，把一切糾紛都歸入中國文化中心去。爲此，該中心主任吳定一曾鄭重聲明，那些機構與中國文化中心業務無關。

八月廿一日市重建局曾爲中國文化中心事，開了一次公聽會，火藥味很重，但最低限度澄清了幾點事情：(一)重建局長哈曼承認中國文化中心並非由一外國政府所控制。(二)周彤華總領事表明國府仍支持中國文化中心。(三)中國文化基金會十一月二日改選，將容納各界人士，希能和衷共濟。

擺在目前的問題，是中國文化中心除獲各界捐款約共十二萬元外，今後之維持發展及裝修費用等尚差十五萬元，所以會發行彩票，希能籌足此數。

華埠人語

聖瑪利公園裏的孫中山先生銅像雕塑人著名藝術家布芬奴週前逝世，留下一段這樣的軼事：

布氏生前曾雕塑一座聖法蘭斯像，安置在碼頭工人工會大禮堂旁邊，當時布氏要求該會主席乾尼在塑像後面以欖樹作背景，乾氏照辦，並笑語布氏，當欖樹結子時，我請你飲杯「馬天尼」酒。

乾尼不幸於七月廿八日逝世，葬於聖十字墳場，布芬尼隔不到三個星期也以逝世聞，且也葬在同一墳場。現在奇事出現了，聖法蘭斯塑像後面的欖樹結了子，豈乾布兩氏在九泉之下爲履生前諾言而痛飲「馬天尼」乎？

※

「七虎隊」這次代表中華民國來美參加世棒「衞冕賽」，以實力論本可連蟬冠軍，可惜球運不佳，以一分之差首賽失利，無法「衞冕」。

(下轉第十四頁)

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